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washing the feet before a meal in Oriental lands is well known. It was the business of the host to provide a slave for this indispensable service. But at this meal the host for some reason seems to have forgotten it. The question which was agitating the minds of the disciples was—"Who shall wash the feet of this company?" None wanted to undertake this menial service. They all felt too much above it. In coming to the table they strove to see who should be greatest. Now they are striving to see who shall avoid being the least. It is then that with astonishment they behold their Master and the coming King go about to do this thing, which every one of them thought beneath his dignity. Thus the lesson is brought home to them in the closest possible way. Dr. Deems' idea is a fascinating one though of course there is little in the text to support it, the argument from silence being not altogether conclusive.

Neglect of the Apocrypha. It may well be asked of present day students of the Bible who ransack commentaries in their search for light on the Scriptures, Why neglect the Apocrypha? The reasons for turning to this strange library of Jewish writings are presented strongly by Dr. Plummer in his discussion of the influence of certain of its books upon the Epistle of James. He claims that coincidences of language and thought far too numerous and too strong to be all of them accidental occur in the writings of Peter, Paul and John as well as in the earliest post-apostolic Christian literature. From this point of view neglect of the Apocrypha is to be deplored. He urges its private reading on the ground that it is a bridge between the two Testaments, being among our best means, and in one sense our only means, of understanding how the Old Testament led up to the New and prepared the way for it. No one can fail to appreciate the changes that appear when one passes from the Old to the New Testament. New persons, sects, schools, opinions, institutions, religious terms and phrases appear in the former which receive explanation in this Apocryphal literature. "It supplies instances of the early use of New Testament words, of old words in new senses. It throws light upon the growth of the popular conception of the Messiah. It illuminates still more the development of the doctrine of the Logos. Above all, it helps us to see something of the evolution of that strange religious system which became the raw material out of which the special doctrines of Pharisees, Sadducees and Essenes were formed, and which had a powerful influence upon Christianity itself." Plummer regrets that the R. V. did not cover the Apocrypha since the A. V. was very poor in this respect. He adds that "books which the writers of the New Testament found worthy of study, and from which they derived some of their thoughts and language, ought not to be lightly disregarded." "It is the duty of every reader of the Bible to see that his apprehension of the Old and New Testaments is not hindered through his ignorance of those writings which interpret the process of transition from one to the other." This is a timely exhortation. When these original documents are within our reach it seems unworthy of students that they depend on secondary sources of information. Next to the Revised Version of the Old and New Testaments there is no more useful commentary on the Bible than the Apocryphal books.